

THE
Coffee-House Preachers:

OR,

1849

High Church Divinity Corrected.

BEING, A

SERMON.

Preached before the Mayor and Aldermen of Colchester, at the Election of a Mayor, to the exceeding Reproof of a new High-Church Doctrine, lately maintain'd there by sundry Clergy-men of the Church of England, to the eternal shame and scandal of their Morals; Viz. That it is lawful to swear by the Name of God in common Discourses, provided the Thing be true we swear to.

By WILLIAM SMITHIES Junior, Rector of St. Michael Mile-end in Colchester, and Chaplain to the Right Honourable Edward, Earl of ~~Essex~~ Say & Sele.

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THE
PREFACE.

IF this Sermon had not some unusual Demand of an *Introduction*, the Reader would ha' had none of this Trouble.

The World cannot think me mov'd to so severe Reproofs as are found here, and pointing at particular Men in a station of particular Distinction, were there not some unusual Cases moving me to appear, some extraordinary Assault made upon the very Name of God and the Dignity of his Ministers; among whom the unworthy Author of this has the honour of a Place, which makes it my Duty to defend not my self, for I thank God I have nothing charg'd on me, but the Honour of God, the Office of a Minister of the Gospel, and the Foundation of all Virtue, Religion and good Manners in the World.

This makes it necessary to *Preface* this Sermon, not by way of Apology, for I have learnt to condemn the World's Censure; but from the Connexion of the Sermon with its Occasion; and to let the Reader into a true Knowledge of the whole Case.

In order to this, 'tis needful to enter into the short History of a few Transactions in the Town

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of Colchester, which have of late made some noise there; and which I shall do briefly and impartially, without Gloss or Comment upon so melancholy a Text, leaving the Reader to judge for himself, and also for me.

On the 27th day of June last, being the Thanksgiving appointed by Her Majesty to be observ'd throughout England, for the great and wonderful Succes of our Armys abroad, it was my part; being appointed by the worshipful the Mayor of Colchester to preach before him at the Parish-Church of St. Peters.

I receiv'd this Command with the greater satisfaction, by how much I had long observ'd, with a just Concern, the unhappy Fury of a Party of Men who call themselves of the Church, who run on to a most unreasonable Excess in this Place, flying in the Face of Her Majesty's repeated pressing Exhortations to Peace and Union, and in the Faces of all those honest Gentlemen, who in Obedience to the Nation's general Good, and the Queen's just Motion, endeavour to promote that happy Temper in this Place.

It was with no small Sorrow that I found this miserable Principle of Distraction fomented and encourag'd by the Countenance and Example of my Brethren in the Ministry of the Church of England in this Place—and the weak and absurd Notions of our Church and Defection of some of our Bishops maintained by them in a manner Indecent to the latter, and Imprudent to the former.

Nor could I forbear to observe that this Spirit, remote enough from the real Office of a Minister, and quite foreign to their Function, took them off from their Zeal against Vice, and from reproving the crying Wickedness of the Times: And not only so, but to my Amazement, I found a Countenance to the Crimes and Immoralities of the worst Men bare

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bare too much Connexion with the Interest of the Party ; which was as I thought a Demonstration that the unhappy Divisions of this Nation are a part of Satan's Project to ruine the Power of Religion, and that Prophaneness and High-flying Passions are all come of the same Devil, near a Kin in their Foundation, tend to the same Issue, and are carried on by the same Instruments.

Having I say, long been a sad Observer of these things, I thought I had now an Opportunity put into my hands, according to my Office, to give such Follies their due Reproof, and I bless God I have no Reason to repent my adventuring upon so hazardous a Work, believing 1. That I could not have discharg'd the Duty of a faithful Servant and Minister of Jesus Christ, if I had forborn to reprove such growing Wickednes. And 2. That I was call'd upon by the Command of my Sovereign, as far as became me to promote the Peace and Union of the Nation, which I thought could not be better done than by letting the World see who were the principle Enemies to that blessed Design.

In Order to this I preached from the 102d Psalm v. 8. *O that Men would praise the Lord for his goodness, and for his wonderfull works to the Children of Men.*

I have not room here to give the Heads of the Sermon, but by way of Epitome the Reader may observe, that having opened the Text, prov'd it the Duty of Men and Nations to give Thanks to Almighty God for his varicus and wonderful Goodness. How reasonable and easy, how essential to Christian Worship, and how profitable it was to be always giving Thanks to God for his Goodness; I then came to apply the Doctrine to the present Case, and to the Busines of the Day.

In Order to this, I recollecte some of the wonderful Things the Goodnes of God had wrought for this Nation, I recounted to them the miserable Time

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Time of Popish and High Church Persecution; in the latter of which, the Church of *England* was dishonoured by being made the Tool and Instrument of Blood and Rapine, contrary to her own uniposited Principles, pure Doctrine, and constant Profession, while the Enemies of our Church and Religion were got within the Royal Pallace, and croak'd in the King's Bed Chamber.

I reminded them how our Glorious Deliverer, King *WILLIAM*, rescued us from Popish and High-flying Tyranny, and restor'd the Church and Nation both to Ecclesiastick and Civil Liberty, and exhorted them to praise God for this his Goodness and wonderful Work towards us.

I reminded them of *Marian* Flames, the Martyring of our Bishops and first Reformers; and describ'd the Bloody Bishops of those days, as Spiritual Devils in Flesh and Blood, Pastors without Care, and Fathers without Bowells, whose Religion was *Blood and Destruction*, their Devotion *Cruelty and Murther*.

I reminded them of our Deliverance from the Modern Attacks of Popery in High Commission Courts, Popish Judges, Cloeting and bribing, Governors, Councils, and Armys of Priests and Forreigners, and forgot not to hint the Consequences we saw; as Bishops in the Tower, Innocents on the Scaffold and Ladder, Papists in our Colleiges, and dispensing Power on the Throne. I put them in mind of what farther was design'd, if God in his preventing Goodness had not sav'd us from that perverse Generation. And in all this I excited them to praise his Name for his Goodnes, &c.

Then I brought it down to the Subject of the Day, recounting the wonderful Works of God in the Victories obtained by Her Majesty's Forces and Allies, being the proper Subject of the Day: And having enlarg'd upon the great Performances of his Grace

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Grace the Duke of Marlborough, (a Subj: Et scire Peo-
ple do not much care to hear of) I press'd them to
praise God for him and the wondrous Works done
for us by his Hand.

I closed this with Moving them to improve these
Victories Abroad to a needful Union, and to ch:ning
out selves to one another in Links of Love at
Home, neither condemning in Words nor hating
in Heart our Brethren who differ from us in Judg-
ment, or pretending to a Sovereignty over the
Souls and Consciences of Men.

If in this I touch'd some too nearly, who I stil'd
Tongue Pads of the Pulpit; who are for knocking
down all they meet, and making them deliver up
their Reason and Consciences to their Power, who
pronounce them Dam'd that cannot bring over their
cool Thoughts to their mad Flights. I cannot help it,
neither do I see any Cause to think I have done
them wrong.

I told them this was not the way to Uniformi-
ty, to Bully Men into the Church, instead of calm
Reasoning; especially, the Law having given them
an allow'd secur'd Liberty, that this would embitter,
not persuade, and that milder Methods would bring
multitudes into the Church, while this would drive
them from it.

I press'd them to let the Law of Kindness be
upon their Lips, especially the Ministers of the Gos-
pel, who ought to be Preachers of Righteousness,
not of wrangling; and that we ought to have Love,
Value, and Tenderness for all that are found in
the Faith and Exemplary in their Lives, tho' they
may differ from Us in trifling and indifferent mat-
ters of meer Ceremony.

I enlarg'd on the Duty of a Minister to preach
Peace and Good Will towards Men, and Frankly
(and perhaps they may think too plainly) describ'd those
fiery Spirits, who, like the Salamander, live in
Flame, and are set on Fire of Hell.

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Who instead of Peace preach War and Destriction, instead of Salvation pronounce Damnation to all that cannot rise up to their dangerous Flight.

I concluded with an earnest Exhortation to Five, Charity and Forbearance, lovingly embracing those of our Brethren who come over to the Church as far as they can, encouraging and inviting them thereby to a total Conformity, admonishing and restoring them in a Spirit of Meekness, Love and Charity, and not falling upon them in Bitterness and Fury.

I put them in mind how agreeable this was First to the Precept of God and the Spirit of a Christian; and Lastly, to the earnest Motions, Examples and Commands of Her most Excellent Majesty, the Acknowledgment of whose Royal Virtues and Excellent Government, concluded that Discourse.

If this Discourse has to the last Degree inflam'd some Gentlemen in this Place, whose Temper and Characters can by no means bear such a fiery Trial, it is not at all to be wondred at, nor can any Man think me so weak as to be surpriz'd or disappointed at it. But that their proceeding upon it is something singular, and proportion'd to the Hellish Principle struck at in the Discourse recited, I think will be allow'd me in the following Relation of Fact.

The same Evening that I preached this Sermon I receiv'd a Letter with a kind of a Challenge from a Gentleman to come to the Coffee-House, where I should hear my Sermon repeated: And a publick notice was given over the Town that at Night there would be a Repetition of my Sermon at the Coffee-House, for the Publick Entertainment.

Far from being either afraid or ashame to shew my Face to the Author of this Scurrility, or to own, or suffer, for any thing I had said, I rendred my self at this blessed Rendezouz, at the Time appointed.

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The Assembly was a mix'd Multitude, and their Ends of coming as various as their Faces; some to assist in the Publick Banter, some to rail at, some to laugh at, and some few to defend me and the Occasion.

Nothing in this surpriz'd me so much as to find Two of the Reverend Clergy of the Church there, and in whose Countenances he must have very small skill in Physiognomy that could not read a particular Satisfaction at the Occasion.

Not that it was any surprize to me to see them there as Parties to a High-flying Fury; but methinks as Clergy-men and Ministers. I confess, it amaz'd me they could assist in seeing the Pulpit Mob'd by the Coffee-House, and the Gown made the Buffoonry of the Street. Methinks, as Divines, their regard to the Profession should ha' mov'd them to have treated their own Cloth after another maner, lest the Example should some time or other turn upon them, and they may repent the Experiment.

To have answered me from the Pulpit, or reprov'd me by Conference or Personal Debate, had been to ha' shewn themselves Gentlemen, and acted like Christians, and like Scholars—— But to Mob the Pulpit, to set the Gown and the Buffoon together, like the Dog and the Bear, was to make a Jest of themselves, a Church of the Coffe-house, and a Stage of the Pulpit.

All I can answer for these Gentlemen, and in Defence of my Brethren of the Clergy, is that this was Mr. Bennet and Mr. Bouteel of Colchester; and I cannot perswade my self to believe the whole Clergy can find out two Men among them wou'd ha' so foul'd their own Nest, and offered that violence to their Profession, but these.

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Their Names are Satyr enough, their Characters are known, and I need say no more when I have told the World who they are.

But to return to the Fact — The Reverend Assembly met, the Challenger began his Farce, and the Clergy-men stood to him, like the *Italian Player*, that not being able to make a Jest out, always hired Fellows to laugh, that the Fancy of the People might not sink upon his hands.

The Gentleman that made this excellent Appearance, (as it was his usual Custom) broke out from bantering a poor Clergy-man to blaspheming his Maker, and belching out Oaths, as the natural Product of his Education: Then follow'd one of the blackest Scenes that ever a Christian Country saw presented. It was a Tragedy indeed, and such a Tragedy as no Government yet suffer'd to go unpunish'd.

A Tragedy so horrid that I tremble to relate it; for God Almighty and his Honour were the Victims; and were it not that it was Publick, and that I think 'tis my Duty to oppose such unheard of Crimes, I should cover it for the sake of the Actors, in hopes that one Time or other God might convince them of their Impiety.

But as they were bold in the Transgression, they are shameless in the pursuing it, and themselves publish'd what they ought to blush at the mention of.

Upon the occasion of the Person above swearing after his usual manner, a grave and honest Neighbour step'd up to the Reverend Mr. Bouteel, and ask'd him this Question. *Sir, do you allow of Swearing in your Company?* Upon which this Priest in Masquerade, but Devil in disguise, replied *Yes*; if it be true, 'tis lawful to swear to the Truth. Another hearing such a horrid System of Internal Doctrine advanc'd, puts in this Question. *Mr. Bouteel, I have been at St. Peter's too day, is it lawful for me to say in Conversation, By-God I have been at St. Peter's Church too day:* The Dark Wretch replies, *Yes; you may Sir.* Give

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Give Ear O Heavens and hear O Earth — Has a Nation changed their Gods which are yet no Gods — But my People, &c. England has changed her God, the Clergy teach Men to blaspheme and affront their Maker.

There was a great deal of Argument used to convince this Hellish Creature, but he persisted in it; at which I turn'd to him, and as calmly as the Provocation would admit, said: *Mr. Bouteel, are you not ashamed to Countenance profane Swearing?* At which some of his own Friends ashamed for him, turn'd him down stairs.

Nor is this all; but several of the Clergy of the Town, at the same time, and openly since, persist in the same thing; and Mr. Bennet in particular has behav'd himself very scandalously on this Account, as well as against me for it.

This is the War I am engag'd in, these are the Champions I have to do with, these are Evil Doers that I summon in the help of Magistrates and People to oppose, and this is the occasion of the following Sermon.

I am perswaded, all Men will allow I have Cause to appear and to declare against such Practices.

He that is a Minister of the Gospel and can hear his Office ridiculed, Preaching made a Coffee-house Banter, that can see his Maker blasphemed, and his Fellow Watch-men fall in with the wicked Party; that can hear the Sons of the Prophets encourage, plead for and defend the infamous and scandalous Practice of taking the Name of God in vain, and profane swearing by it; that can see the Clergy pull down all Religion, and justifie that abominable Sin they ought to detect — He that can do all this must have small Deference for his Maker, little or no Sense of his Duty, and less Inclination to perform it.

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For my Part, I resolve while I live, to bear witness for God against such flagrant Crimes; and in order to this, the following Sermon was preach'd, for which I make no Apology other than this Relation, which I leave to the Consideration and Censure of every good Christian in the Nation; and am

Their Faithful Servant

in the Heavenly Office

of a Minister,

W. S.

T H E

THE

Election Sermon, &c.

Psal. 94. 16. *Who will rise up for me against the Evil Doers? Or, who will stand up for me against the work-ers of Iniquity?*

When Impudence and Atheism, Immorality and Prophaneness, are grown so Rampant that they are become the Works not of Twilight and Darkness, not sneaking into Holes and Corners, but a bright, broad, open Noon Day;

When Iniquity does so much abound, and the *Love of many waxes so cold*; when the Ministers of Religion, who are dedicated to the Service of the Altar of the most High, can sit unconcern'd when they hear Preaching the Word of God made a Jest of, and scandalously banter'd by the Atheistical and Prophane;

When another of the Sacred Tribe can not *only* patiently and pleasantly hear the Holy and Venerable Name of God blasphem'd in the most horrid and tremendous Oaths, but also vindicate, justify, zealously and deliberately countenance a Factor of Satan, and Bravoe of Hell, in his Infernal Impiety.

A Zeal indeed! Not for the God of Heaven, but for the King of Hell; — sadly becoming a Runagade-Abandoner of himself and his Master!

He has been very lately *Publickly Corrected* by a Person as zealous for the *Lord* as he was for the *Devil*. And cou'd I see any sign of Repentance in him, I shou'd heartily rejoice, and so wou'd the very Angels in Heaven.

Were his Head a Fountain of Tears, and did he weep Day and Night for such an unpresidened Crime, he ought to pray to God he could do *no more*, to retrieve the Honour of that GOD, on whose Authority and

Majesty he cast so *Vile*, so *Publick*, so *Premeditated* and *Reiterated* a Contempt.

I say, when these Horrid Impieties are acted in the Face of the Sun. what *Magistrate* (Eph. 7.2.) who is a Faithful Man, fearing GOD, but will cry out with the Chief Magistrate of *Israel*, in the Wards of my Text — *Who will rise up for me against the Evil Doers? Or who will stand up for me against the Workers of Iniquity?*

The holy Prince, when he saw the *Israelites* so abandon'd to Vice and Wickedness, was transported with a Godly Zeal against the Enemies of God, as he was truly zealous for the Lord of Hosts.

O what an Excellent and Bright Example was *He* to all Princes and subordinate Magistrates! He was deeply concern'd to see that *Sin* was the Reproach of his People. He earnestly wish'd a Reformation among 'em — That he might have the helping Hand of those in Authority under him, to suppress the growing Vices of the Land.

Who will rise up for me against the Evil Doers? Or, who will stand up for me against the Workers of Iniquity?

In which Words I am satisfy'd —

1. The *Magistrates*, before whom I have the Honour to stand, do acknowledge a Duty incumbent on them, to *rise up against Evil Doers themselves*, that they may give Encouragement, by their good Examples, to the People. In the 2d Place, To stand up with them against the *Workers of Iniquity*.

1. In the first Place, The *Magistrate's Duty* is no little Thing, who is to be for a Praise to them that do well, and a Terror to the *Evil Doers*. His Business is to encourage *Virtue*, and discountenance Vice. To curb and put a stop to all manner of publick Wickedness — Alas! Sins committed in Darkness and secret places cannot come under *his Cognizance*.

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The Chief Magistrate of Heaven only, can and does see the most secret Recesses of our Souls. *Can any hide himself in secret places that I shall not see him, saith the Lord ?* No — none can.

But tho' an Earthly Magistrate cannot see and perceive the hidden Works of Darkness, so as to bring them to the Publick View, yet some notorious open ones he may ; and such he ought not to let go unpunish'd.

What can we think of common and prophane Swearing, Sacralegious breaking the Lord's Day, which ought to be kept holy to the Lord ?

Those who are God's Vice-gerents upon Earth, should not bear the Sword of Justice in vain, nor hold such Wretches guiltless..

A good Man has a just Awe of that Reverend, that Fearful, that Terrible Name of the Lord our GOD, the Great Creator, the Mighty Sovereign of the World, the Dreadful Judge of all the Earth; that Name to which every Knee shall bow, and all things which are in Heaven, with profoundest submission, do adore; which the Angels, the Cherubim and Seraphim, without hiding their Faces, and Reverential Horror, cannot utter or hear.

O ! let me beseech you to consider what it is to meddle with the Adorable Name, the Venerable Testimony, the Formidable Judgment, the Terrible Vengeance of the Divine Majesty.

And, as it is your Duty who are Magistrates, as Ministers of God, having your Authority from him, to encourage a Reformation of Manners, and the Publick Peace of the Place where you bear Rule, so give me leave to tell you, that these things are recommended to you by Her most Excellent Majesty, whom you represent. You cannot but observe those who are Enemies to the Publick Peace of the Kingdom, are so too to the Reformation of Manners.

Are not those who call themselves of the High-flying Party generally made up of the worst Men ; Rakes and Scoundrels, that have little or no Estates to lose, and no Souls that they think worth saving ?

Look narrowly into them, and you will find that they are notorious for Swearing, Lying, and Drunkenness.

Are there any more regardless of the Lord's Day, more irreligious and obscene in their Discourse, more vile, contemptible and base in the Eye and Opinion of every Honest, Pious, Good, or Sober Person ?

Are there any so unjust, so false, so exorbitantly vicious, lewd and debauch'd as they ? could any (except such as are Enemies both to God and the Government) Assemble themselves together with a rude Rabble of young lewd Fellows to banter and buffoon the preaching of a Sermon on a Day which Her Majesty had commanded to be Religiously observed ? How truly might I have said, with Job, *Are there not mockers with me ?* Job 17. 2. *Fools that make a mock of sin, and a jest of Religion : That cry up the Church — but pull it down !*

How pathetically does the great Apostle of the Gentiles rebuke these profane, false Members and Ministers of Christ, both as to their Personal, their Teaching, and their State-Immoralities ?

You that have Bibles here, I entreat you to turn to the Second Chapter to the Romans, from the 17th to the 24th Verse. Behold, thou art called a Jew, and restest in the Law, and makest thy boast of God ; and knowest his will, and approvest those things that are most Excellent, being instructed out of the Law, and art confident that thou art a Guide of the Blind, a Light of them that are in Darkness, and an Instructor of the Foolish, a Teacher of Babes, which hast the Form of Knowledge, and of the Truth in the Law. Thou therefore that teachest another, teachest thou not thy self ? — Thou that teachest a Man should not steal, dost thou steal ? — Thou that sayest a Man shou'd not commit Adultery, dost thou commit

mit Adultery? Thou that abhorrest Idols, dost thou commit Sacrilegious? Thou that makest thy boast of the Law, thro' breaking the Law, dishonourest thou God?

And —— He adds these words to the Jews, as I may very applicably do to those Gentlemen of the Black Rose, those Profligate Priests, who after such a scandalous manner prophan'd the last Thanksgiving-Day. *For the name of God is (or was) blasphemed among the Gentiles, thro' You!*

Bless us! That a Man who wears the Habit of a Holy Order, should be guilty of such a horrid Attempt, and openly defend the Immorality of the Tongue!

For a Minister to justifie Publick and Prophane Blaspheming his Maker!

Lord! What sad Times do we live in, when so many of the Inferior Clergy in one Town (who are by Profession Ministers of a Gospel of Peace, tho' by their Practice, Promoters of Horrid War, both against God and Man) shou'd make it their Business to oppose the Peace and Prosperity of the Nation.

Are not these the Instruments of making her to mourn? By reason of Swearing the Land mourneth.

But, how black must her Sables be, when the Man in Black can sit patiently (and as I said before, *pleasantly*) to hear the Belchings of a prophane and foul Mouth against the High and Mighty One, who inhabits Eternity.

If the Flying Roll, (Ezek. 5. 4.) or Book, or Volume of Woes and Curses shall enter into the House of the Swearer —— What shall enter into his Houle, who has not so much as the vain and foolish pretence of a Provocation; but vindicates and justifies the Breach of the only Command which God has annex'd a Punishment to, and threaten'd with his Vengeance!

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Thou shalt not take the name of the Lord thy God in vain, (Exodus 20. 17.) says God himself —— But —— One

One of God's pretended Ministers says, to a larger Congregation than he generally has at Church——
Yes, you may Sir. Horrid Impiety ! What Bold and Daring Iniquities, what Restless Mischiefs will not such Turbulent Unquiet Spirits be guilty of !

But to conclude (for this Time) with these *Satanick Instruments* :

I do intend to let 'em know Publickly, that 'tis the Cause of God, and of the present happy Establishment, both in *Church* and *State*, that I plead for ; and will as long as I *Live*.

To this Knot of Male-contented Priests I may say, as *St. Paul* did to the wicked in *his Day*. *Am I therefore become your enemy because I tell you the truth?*
You have heard what they are that call them selves the *High-Church* ; how openly vile and wicked they too often appear, in respect of God and their own Souls.

Let me now ask 'em a Question or two in respect of the present Civil Government.

Who ever (since the Queen's happy Accession to the Throne) Insulted Her *Majesty*, or Her *Ministers*, except your selves? Who were they that embroyld Her Father's Government? Was it not the *Passive Obedience* and *Non-resistance Thunderers* roaring out their wheedling, cajoling Nonsense, to amuse the People, and trick the King out of his Crown ?

Blessed be God, the Numbers of these *furious* Men are but *small*, tho' their *Malice* is *very great*.

They are Wretches so much below my particular Notice, that had they not flown in the *Face* of my Heavenly Father, they should have had no other than a *scornful Smile* from me.

I must tell 'em, that I expect cruel Mockings and Revilings, because they were *Gall'd* at my *Doctrine*, which tended to the rooting up their *Enormous Crimes*, and to the *Propagating* the General *Peace* and *Felicity* of the Nation ; which —— they abhor !

I expect, and am content, to be made the Mark of the Impious, the Reproach of the Scurrilous, the Mock of the Scandalous, and the Jest of the Buffoon.

They that dare speak Truth, and cry down *Flagrant* Crimes, are to look for the Fury of Hell, and the worst Rage of Exasperated Men.

'Tis my *Boasting*, that for this I am revil'd, even for testifying according to my Duty — against such Men, whose Crimes *testify for me* — that I do them no wrong.

When they please *first* to shew their Repentance of those Crimes, as *publickly* as they committed them — I shall then (and not till then) acknowledge my Reproofs cease to be reasonable — But —

While Men feel their Notorious Lives struck at — it is no more to be wonder'd at, that the Ministers of the Gospel of Peace and Love, are scoff'd at and ill treated.

I Glory in their *Reproach*, and shou'd Blush at nothing sooner than their *Applause*. I do not preach to please, but to convince them.

'Tis my Duty not to fear their *Threats*, nor to *value* their *Scoffs*. Nor will I fail to do my Duty; which if they cannot make a right use of, 'tis their *Fault*, not mine.

I hope I shall be always regardful of the Prophet's Advice, *Ezek. 2. 6, 7.* *Thou Son of Man be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among Scorpions. Be not afraid of their words, nor be dismay'd at their looks, though they be a rebellious House. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear — For they are most rebellious.*

Concerning whom I may cry out with *David* in my Text — *Who will rise up with me against the wicked? Or, who will stand up for me against the evil doers?*

I shall forbear to say any thing more to the Magistrates concerning their Duty of *rising up* against the wicked, against the Evil-affected to our holy Religion and our happy Government.

I shall in the next Place speak a few words to the People, who are now, and are to be under your Care and Government.

Know, that it is your Duties to assist those who are in the Authority over you, and stand up for them against the *Evil Doers*.

Such *Evil Doers*, who reproach our *Thanksgiving*, banter Religion, and vilely defend the most notorious *Crimes*.

Had the *Ministers* of any other Church, or the *Members* of any other Society, been guilty of such an *Enormous Crime* in the Reigns of the two late Brothers, against any of the *Non-Resistance* Champions of the Church, what would such High-flown, Hot-headed *Creatures* as these, have condemn'd 'em to?

They would have made a *quieter Dispatch* with them, than with a Pen, and shewn 'em the way to the *Fine* and the *Pillory*, and perhaps *Delau'd* 'em; "that is, Murther'd 'em in a loathsome *Jayl*.

Against these you are to rise up with the Magistrates, and assist in their *Correction*. Against the *Impious* and *Prophane* you are to rise; and against those who are *dishonest* and *unjust*.

That the treacherous Dealer may deal no more treacherously, nor the Land tremble and mourn for Fraud and Oppression.

We are taught by the Poet to go to Heaven for the Author of the Ballance of Justice.

Jupiter ipse duas aquato examine lances
Sustinet —

But we must go to *Men* too, and desire their Inspection into the Matters of Justice between Man and Man. That the Lord may not be angry with us, and say to us as he did to his own People; *O ye that swallow up the needy,*

needy, even to make the poor of the Land to fail ; saying, when will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the Ephah small, and the Shekel great, and falsifie the balance by deceit ? The Lord hath sworn by the Excellency of Jacob, surely I will not forget any of these works.

Shall not the Land tremble for this and every one mourn that dwelleth therein ? And God farther threatens, if the Methods of Justice be not duly observ'd — That — It shall come to pass in that day, saith the Lord — That I will cause the Sun to go down at Noon, and I will darken the Earth in the clear day. I will turn your Feasts into mourning, and your Songs into Lamentation. I will bring up Sackcloth upon your Loins, and baldness upon every Head, and I will make it as the mourning of an only Son, and the end thereof as a bitter day.

And — which is the most Amazing and Dreadful Consideration in the World — I will send, says the Lord, a Famine into that Land, not a Famine of Bread, nor a Thirst for Water — But — O Dismal ! — Of Hearing the Word of the Lord ; the worst sort of Famine.

I have not time to expatiate on these Direful Threatnings against such as use False Weights and Measures, and miserably Grind the Faces of the Poor and Needy.

'Tis sufficient that you Hear who they are, and from whence you can't but see that it is your Duty, To stand up for the Magistrate against these Evil Doers.

It may now be expected, by some, that I give you Directions in Relation to your Choice of a Magistrate here for the Year ensuing. — But, as I have not the Honour to be an Elector, my word shall be few, on that Head. I am satisfy'd your Eyes are upon such a one as Jethro commended to Moses, an Able Man, who fears God ; a Man of Truth, and hating Covetousness. And — who knows — He is not to judge for Man, but for the Lord.

That

That will not wrest the Judgment of the Poor in his Cause. But, like good and holy Job, be a Father to the Poor, and the Cause which he knows not, will he diligently search out.

Then will he put on Righteousness, and it shall Clothe him—His Judgment shall be as a Robe, and a Diadem.

I doubt not but you will make Choice of one who will promote Peace, Love, and Charity, amongst such who are inclin'd to embrace those lovely Virtues.

And Discountenance the Proud and the Haughty, the Hot and the Furious, the Sullen and the Violent, who are Evil-will'd to our Sion: Whether in, or out of the Church. As for such principally, who make it their Business to throw their Malicious Foam in the Face of the Defender of our Faith, calling those People Hereticks, and Schismaticks, forsooth, to whom Her Sacred Majesty has Justly and Publickly Declar'd—S H E will inviolably Maintain a Toleration.

S U C H who vent their saucy Reflections upon the *Most* and the *Best* of the Right Reverend the Fathers of the Church, in the House of L O R D S.—And the *Most* and the *Best*, in that August Assembly the Honourable H. of Commons, for throwing out a Cruel, Unjust, and most Unseasonable O C C—A L Bill.

Our Good Queen, has like the Good King David, purg'd Her Court of some Wicked Men in High Places.—

Him, says the Psalmist, that hath a high Look, and a Proud Heart, will not I suffer — Mine Eyes shall be upon the Faithful in the Land, that they may dwell with Me.

I will early destroy all the Wicked of the Land, that I may cut off all Wicked-Doers from the City of the Lord.

God Almighty direct you to ANOTHER Choice of a Righteous Magistrate, that He may bear Rule, and you may Rejoyce. Pr. 29. 2.

And

And that you may Obey Him , and not speak reproachfully against *Him*, lest God punish you as he did *Miriam*, for speaking against *Moses*, Num. 12. For God smote *Miriam* with a *Leprosy*.

Let us not speak *Evil* of *Dignities*, but *Bless* 'em, and *Pray* for 'em—And—*Stand up* for them *against* the *Evil Doers*.

And, in a *more especial* manner, Let us of this Place put up Our Prayers to the Throne of Grace and Mercy, to continue and multiply the *Glorious Victories* and *Successes* Her Majesty has obtain'd, by the Wise and Valiant Conduct of her Great General the Prince and Duke of *Marlborough* by *L A N D*, and the Earls of *Peterborough*, and *Galway*, by *S E A*.

The *Winds* and the *Waves* have seem'd to *Obey* Her *Voice*, and be at Her *Command* ! — Or we could not have so *suddainly* heard such unexpected, and surprising *Glad Tidings* which has so long fill'd our *Ears*, and *rejoyc'd* our *Hearts*.

May the great God of Heaven and Earth continue to be a constant *Guard* over Her, and *Shower* down his *Blessings* daily *more and more* upon Her *Sacred Head*, and lay all Her *Enemies* low at Her *FEET* !

May the Great Old *I D O L* of *Versailles* be forc'd to pay *Tribute* to *Her*, for his manifold *Daring Attempts* against Her *Glory*. And—

May the Little *Diminutive* Pretender of *St. Germain* be Deliver'd into Her *Hands*—And—*BOTH* made to Know, what 'tis to offer Violence to the *LORD's Anointed*, and the *DARLING* of Her *People*.

And now we in this Town ought for ever to Acknowledge our selves to be most Deeply Concern'd to offer up our *Thanks* and *Praises* to God for the wonderful *Success* of *Her Majesty*, and *Her Allies*, in that they have, in a great Measure, recovered into our *Confederacy* that *Kingdom*, who by their *Commerce*

Commerce Feed us, while we by our Industry chath
them.

We ought to Praise God, that He has *asswag'd* the
Fury, and *Confounded* the *Devices* of Her Enemies
ABROAD.— And— O let us Pray that He will
Forever Defend Her most Excellent Majesty from the
Malice, and *Insults* of her few Foes at HOME; To
which, I hope, you will venture to say, with me,
Amen, and Amen!

Now to God the Father, &c.

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F I N I S.
